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AN

EARNEST and AFFECTIONATE

ADDRESS

To the People called

METHODISTS.

B. A. K

The SECOND EDITION corrected.

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BRITISH MUSEUM

AN

Earneſt and Affectionate

ADDRESS

To the People called

METHODISTS.

My dear Brethren, and Fellow-Chriſtians,

THE following Addreſs has no other Motives but a real Regard to the Honour of our moſt holy Religion, and a Deſire to promote the Peace and Welfare of Society, your own private Intereſts and Comfort, and the Happineſs of your precious and immortal Souls. It comes from a Perſon who has been long grieved to ſee ſo much Honeſty and Well-

meaning, as I yet believe and hope to be among you, ſo greatly impoſed upon; to find you ignorantly going on in ſerving the Deſigns of Enthuſiaſm, and in giving Credit to the moſt extravagant and groundleſs Pretences.

Many Things have been written in the Controverſial Way againſt theſe. But it is to be feared, you have been diſcouraged and hindered from reading them: and ſome Points thus debated, may be thought in general above your Capacities. There ſeems therefore ſtill to be wanting a ſhort and plain Application to yourſelves. Such a one I am now ſet down to write to you. And I earneſtly beſeech Almighty God to enable me to write to your Hearts and Conſciences; that theſe Papers may have the good Effect deſired and intended, that they may give you a juſt Sight and Senſe of the Diſorders and Errors you have been led into, and recover you to the Practice of your Duty, agreeably to the Circumſtances Divine Providence has placed you in.

And ſurely, my Brethren, a Letter wrote on ſo very important a Subject, and to ſo happy an End, will be read and conſidered by you with all Seriouſneſs and Attention. Surely, you will not fruſtrate theſe Endeavours for your Advantage and Happineſs, by any Perverſeneſs in refuſing to peruſe

uſe theſe Sheets: or in doing this in a curſory and negligent Manner; which muſt come to the ſame, and can have no better Effect. The leaſt you can do, is to liſten and attend to ſuch Conſiderations and Advices, propoſed and offered out of a Principle of the trueſt, of *Chriſtian* Friendſhip. If you will not do this, you muſt not expect to be thought ſerious and impartial Men. But if you will do it, I ſhall hope to ſee ſome Stop put to the Progreſs of Error and Deluſion. I do not ſay this out of any high Opinion of my own Abilities, but truſting in the Goodneſs of our Cauſe, and in the Sincerity of my Intentions; having no Intereſt to ſerve, nor any Vanity to indulge: and above all, in the Aſſiſtance and Bleſſing of Almighty God, who can make the weakeſt Inſtruments ſubſervient to his Praiſe and Glory.

My Aim is, to draw you from the Principles and Practices of the *Methodiſts*, and from your Attendance on ſuch Teachers, as I am perſuaded have hitherto miſled you. Not that we deſire that you ſhould be leſs ſtrict and punctual in your Duty; leſs pious, leſs humble, or leſs charitable. Believe me, it is very great Injuſtice to inſinuate, that any neceſſary Doctrines or Duties of Chriſtianity are neglected to be inculcated and taught in our Churches. You have

been greatly deceived, if you have been told that we reſt in the outward Form and Shell of Religion, and are Strangers to the real Power of Godlineſs, or neglect to inſiſt upon it as it deſerves. We have been much miſrepreſented, if it has been reported of us, (as we have great Reaſon to fear it has) that the Love of God and our Neighbour are not ſufficiently preſſed by us, or that we place Religion in any thing leſs. The Aſſiſtances of the Bleſſed Spirit to ſtrengthen our Weakneſs, and the Satisfaction of our dear Redeemer to reconcile us to his heavenly Father, are both maintained and taught among us. All Merit and glorying in ourſelves is excluded. So that you need not fear hearing in our Churches all Things *pertaining to Life and Godlineſs:* You need not go elſewhere for neceſſary Inſtruction, and Exhortations to a Life of Piety and Virtue.

In what then lies the Difference between us? What can be the Reaſon of thoſe many Reproaches, which we have heard and read, and by which we apprehend you have been ſtaggered and miſled? I ſhall endeavour, my Brethren, in the Spirit of Meekneſs and holy Fear, to caution you againſt the Chief of theſe: and make manifeſt to you the Weakneſs of the Pretences of your Teachers.

Of

Of Regeneration.

ONE of the firſt Things they gave out, was, That the Doctrines of the Goſpel were not ſufficiently taught. They inſiſted particularly, that the neceſſary Subject of *Regeneration* had been neglected: Accordingly, they for ſome Time preſſed this in almoſt all their Diſcourſes. You yourſelves ſhall be Judges, how juſt and true this Charge is. *Regeneration* has been by ſome Divines thought twofold, *Baptiſmal* and *Spiritual*. The former is the inward Part of the Sacrament of *Baptiſm*, the Thing ſignified thereby, *i.e.* the Change of State, the Readmittance to the Favour of God and the Privileges of the Goſpel. And this appears to be the Scriptural Senſe of the Word, which Antiquity and our Church entirely receives. The other is, the Converſion of the Heart from its natural or acquired Corruption to the Love and Fear of Almighty God, and a ſincere Deſire and Endeavour to conform in all Things to his wiſe and holy Commandments.

It cannot be wondered, that the Clergy of our Church omitted to preach up the Neceſſity of the *Baptiſmal Regeneration*. The Impropriety of this is plain at firſt

Sight. Our Congregations muſt be ſuppoſed to conſiſt of baptiſed Perſons: and it would be as abſurd to exhort theſe to be regenerated in this Senſe, as to be baptiſed again. This *Regeneration* has been already received, and cannot be repeated.

But did they ſufficiently inſiſt on the Need of the other, the *Spiritual Regeneration?* Perhaps they did not all make uſe of this very Word; and that becauſe they might, and very rightly, think it here improperly applied. But was the Thing itſelf, the Subſtance of the Doctrine, neglected? Did we forget to lay open the Folly and Danger of ſinful Courſes, to rouſe and awaken the Conſcience, and earneſtly to exhort Men to Repentance and a new Life? Were the Threatnings and Promiſes of the Goſpel negligently taught? And is not this the plaineſt, and moſt practical and edifying Way of ſpeaking upon theſe Points? If your Teachers mean any more by this *Regeneration*, than an actual Converſion from bad Courſes to a good one, it may be hard to underſtand them. We therefore may appeal to yourſelves, my Brethren, whether in this Reſpect you found any Want of ſound Doctrine in our Churches? and therefore, whether on this Account you had any Reaſon, either in whole

whole or in part, to leave us, and to be ſo fond of other Inſtructors?

Do not imagine, that we are at all inclined to diſpute about Words. Theſe indeed ought always to be uſed in their proper, known, obvious Senſe, or elſe they will unavoidably occaſion Perplexities. And with regard to *Regeneration*, we are ſure, that in Scripture, the Writings of Antiquity, and the Offices, *&c.* of our Church, it is ſeldom or never uſed to denote any thing but the Change in Baptiſm. And though wicked Men render themſelves unworthy of the Relation of Sons of God, and forfeit the bleſſed Privileges and Advantages of this Title; yet after Baptiſm they are no where called upon to be *born anew*, or to be *regenerated* again. We are ſure, you can find no Inſtances of this in the Authorities I have now referred to: And therefore why ſhould we not keep cloſe to the ancient and ſcriptural Way of ſpeaking? However, if your Teachers will apply the Word *Regeneration* to ſignify the Converſion and Amendment of a Sinner after Baptiſm, they muſt not, they cannot juſtly, accuſe our Clergy of diſbelieving, or neglecting to maintain, the abſolute Neceſſity of this; which you muſt know they are perpetually inculcating upon their Hearers.

It may be proper juſt to add on this Head, that though in Conformity to ſome good Writers, and to explain myſelf more clearly, I have uſed the Diſtinction of Regeneration *Baptiſmal* and *Spiritual*; yet we muſt not ſo underſtand it, as if the *Baptiſmal Regeneration* was not alſo *Spiritual*. I fear you have been taught to believe, that when we maintain this, we go no farther than the outward Work of Baptizing with Water. Herein you are deceived; for we allow and plead, that the Privileges, Powers, and Aids conveyed by the Means of this, proceed from the Holy Spirit: And our Church makes them the inward Part of this holy Sacrament.

Of Juſtification by Faith alone.

THIS is, my Brethren, another Doctrine, with regard to which the Diſcourſes of our preſent Miniſters have been repreſented as defective; nay, which they have been accuſed of diſallowing, and preaching againſt. You muſt not haſtily give Credit to ſuch Charges. Weigh them carefully: and I truſt you will ſee no Reaſon to be influenced by them.

The Doctrine of *Juſtification by Faith*, is juſtly eſteemed to be one of the hardeſt

Parts

Parts of St *Paul*'s Epiſtles. It is thought by the moſt learned Men, to have been very early perverted by ſome of the firſt Hereticks, to the Purpoſes of Incontinence and Libertiniſm. To theſe St *Peter* moſt probably alluded, charging them with *wreſting*, through their Ignorance and Unſteadineſs, theſe, as well as other *ſcriptures*, *to their own deſtruction.* And it was to correct theſe Errors, and to put a Stop to theſe Miſinterpretations of St *Paul*, that St *James* wrote his General Epiſtle, in which he determines as clearly as poſſible, that a *Man is juſtified by Works, and not by Faith only.*

This therefore being ſo difficult a Point, ſuppoſing our Clergy had been ſparing in Teaching it, the Queſtion ſtill would be, Whether it be ſo proper Food for weak Chriſtians: and whether their Time and Pains were not much more uſefully employed in conſidering the plainer Parts of Scripture, and in preſſing the Neceſſity of thoſe Articles and Duties, which are more fully revealed, and more eaſily underſtood. We want, I am ſure, no other Confirmation of what I have been ſaying, than the many different, nay inconſiſtent Accounts, which even thinking learned Men have given of theſe Matters. Theſe have been much perplexed hereby: And can you think then that ſuch Points are to be apprehended by

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the common People? For my own Part, I aſſure you, that when I have read what your principal Teachers have wrote on theſe Subjects, I have been generally puzzled and confuſed: and after as cloſe Attention as I was capable of giving, I have been at a Loſs to underſtand their Meaning, or to reconcile together the ſeveral Points they advance. And this has always led me to conſider, with great Concern and Pity, the dreadful Perplexities and Difficulties which ſuch Teaching muſt occaſion among the Generality of Chriſtians, who cannot be ſuppoſed to have entered ſo deeply into theſe Enquiries, or indeed to be capable of doing ſo. Our Clergy therefore are certainly not to blame for not being more frequent in teaching *Juſtification by Faith without Works*, than they have been. And I earneſtly call upon you, my Brethren, as you value the Peace and Satisfaction of your own Minds, to ſtudy the plainer and more uſeful Parts of Scripture, ſuch as point out your Duty both to God and Man, and lead not to *doubtful Diſputations*. Be not like thoſe Ignorant People, who admire Things, becauſe they do not underſtand them; but learn a juſt Regard and Value for thoſe Teachers, who chuſe to frame their Inſtructions and Advices ſuitably to your Capacities, Neceſſities, and Circumſtances in Life. Be-

Beſides, the Doctrines concerning *Juſtification*, as they have been managed of late, have not only been liable to perplex the well-diſpoſed, but to be perverted by wicked and profane Men. You cannot but be ſenſible, what Enemies theſe are to *good Works*; how eagerly they catch at any Pretences to excuſe their Iniquities, and ſilence their Conſciences. And pray conſider, whether the telling them, that they may, nay muſt, be *juſtified* without and before all *good Works*, be not the likely Way to have this bad Effect. May they not alſo be led to imagine their Souls in a ſafe Condition without them? Suppoſing this Concluſion wrong, which yet I cannot ſee, yet we can ſcarce hope, that it will not be made. And how dangerous then muſt ſuch Doctrines be, how ſubverſive of true Morality and Virtue; even allowing, (which is more than I can grant) that many nice Explications and Diſtinctions would ſhew them to be ſafe and innocent? A Point which ſo much wants theſe, is not fitted for a carnal and wicked World.

From hence therefore, my Brethren, you may ſee which Teachers have been moſt judicious, and commendable, and worthy to be heard, and followed; which have beſt conſulted the Peace of Mens Minds, and the Credit and Practice of Goodneſs; *Yours*, who

who have lately brought theſe conteſted, theſe intricate, theſe dangerous Points into the Pulpit: or *our regular Clergy*, who have contented themſelves with inſtructing their Flock in Chriſtian Duties, and laying down the Terms of Salvation in a more plain, ſatisfactory, and edifying manner. This Compariſon we may ſubmit to any one, and appeal even to yourſelves to decide it. For after all,

Our Clergy neither deny *Juſtification by Faith*, in the true and juſt Senſe, nor have been wanting in inculcating it. They have been indeed very frequently charged with departing from the Doctrines of the Reformation, and with contradicting the Articles of our Church, on this Head. But there is not the leaſt Foundation for ſuch a Charge. If it does not proceed from groſs Ignorance, we can impute it to nothing but Perverſeneſs and Malice. Let me beg you to attend to the following Conſiderations, and I can make no doubt but you will be convinced of this.

At the Time of the Reformation, (as is natural to ſuppoſe) the principal Errors which the Church pointed at, and guarded againſt, were thoſe of Popery, which had ſo long prevailed. Among theſe, ſeveral ſuperſtitious and uncommanded Works had been inſiſted upon; as Pilgrimages, Maſſes,

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Trentals, &c. Theſe were then ſtiled *good Works*. An undue Streſs had alſo been placed even on ſuch *good Works* as God had really injoined. Beſides, all theſe were thought meritorious. Theſe falſe Notions the Reformers had great Reaſon to condemn. They juſtly conſidered them as leſſening the Honour of our Redeemer, and taking off Mens Truſt and Confidence in the all-ſufficient Merits of his Life and Death, to place it on any of their own imperfect and defective Services. They knew that theſe, however neceſſary to qualify us for God's Favour, and to render us acceptable unto Him, yet could no way deſerve Mercy or Reward; could make no Atonement for Sin, nor even endure the Severity of God's Judgement; but that after we have done all we can, we muſt (having all ſinned, and being ſtill frail and imperfect) reſt on Chriſt's Merits alone, and ſtedfaſtly believe in Him for our Pardon, Acceptance, and Right to our Reward. This is what the Church means by declaring that we are *juſtified by Faith* only, and the Whole that ſhe means by it; as you may be ſatisfied if you will carefully read the Article itſelf, and the Homilies of Salvation, which this refers to, and in which ſhe as expreſsly as poſſible declares this to be her Senſe. You will find, that *good*

Works

Works are no way excluded from *Juſtification*, but as being meritorious or deſerving. The Neceſſity of them in every one, who is juſtified or received to God's Favour, is all along ſuppoſed and inſiſted on; notwithſtanding they cannot of themſelves give us any Claim to Mercy; though all the Hopes which we have of this muſt be by Covenant and Promiſe: and though we muſt believe and rely only on the Goodneſs of God, and on the Merits of our Lord and Saviour Chriſt Jeſus, as the great and ſure Foundation of all the Benefits we do or can enjoy.

And now, my dear Brethren, you may of yourſelves judge how much we have been injured. For do our Clergy deny any of theſe Points? Are they wanting in teaching this true Senſe of the Article? Have you heard among us any of the arrogant Claims of Popery, againſt which our Church proteſts? Have you been led by our Sermons to doubt of the Efficacy of our Redeemer's Satisfaction: or to truſt in any Thing but His perfect Obedience, His holy Life, His precious Croſs and Paſſion? Theſe are the Doctrines of Salvation, and we know, that in general we cannot be juſtly accuſed of Negligence in inculcating them upon the Hearts and Minds of our Hearers. And by inculcating them,

we

we teach all that our Church underſtands by being *juſtified* by *Faith only*; and we apprehend, we do this in a manner leaſt liable to be perverted, and moſt eaſy to be underſtood.

But we own, that *good Works* are *Conditions* of our *Juſtification*; And this has given great Offence: and you have been taught to believe, that this is the ſame with ſaying, that they are meritorious; and that it is contrary to the Doctrine of our Church. But in both theſe Points you are deceived. The word *Condition* implies no Merit, ſuppoſes no more than the Neceſſity of *good Works*; no more, than that we cannot be pardoned and accepted without performing them: or at leaſt without being ſincerely reſolved and deſirous to perform them, as we have Power and Opportunity.

Suppoſe the Caſe of a King and ſome rebellious Subjects; theſe have loſt all title to his Favour and Protection, have forfeited their Lives to the Law, and cannot claim or demand their Pardon. But he, out of his own Grace and Goodneſs, and in regard to the Interceſſion of his only and well-beloved Son, condeſcends to promiſe his Mercy, and even his Rewards, to all thoſe who will return to their Duty and Obedience: and who will, in regard to ſome Weakneſſes, and Imperfections, and

Fail-

Failures, to which they will ever be ſubject, implore the Continuance of that Interceſſion, and humbly rely upon it.— Is it not here plain, that their returning to their Duty is the neceſſary as well as moſt fit and proper Condition of their Pardon? And yet will any one ſay, that there is any Merit in this, or that it, ſtrictly and properly ſpeaking, obliged or even induced the King to grant it, or the Promiſe of it? Can it be pretended, that the making this Condition was to put their future Duty any way on a Level with his own Good-will towards them, and a Mediation ſo worthy of Regard as that of his Son? Apply this, and you muſt be convinced, that the word *Condition*, when uſed on the preſent Subject, has nothing ſo hurtful in it as you have been made to believe.

Nor is it at all contrary to the Doctrine of our Church. The Article concerning *Juſtification* excludes *good Works* only as putting away our Sins, or as deſerving of Pardon and Reward; conſequently not as Conditions.— That intitled, *Of Works before Juſtification*, declares, "that Works "before Grace have the Nature of Sin; "in not being done as God hath willed "and commanded them to be done:" Now this is very true, but nothing to the preſent Argument.— Another Article ſays, that good

good Works *follow* Juſtification. This ſeems moſt for your Purpoſe, ſo that if they are not previous to it, they cannot be Conditions of it. But this Conſequence is not ſtrictly juſt. For there may be Conditions ſubſequent to the firſt vouchſafing any Grace or Favour, and yet requiſite to the continuing or preſerving it. — Neither can you conclude from hence, that no *good Works* are prior to our *Juſtification*. There are two Ways of explaining this Clauſe.

1. That the good Works here mentioned are *external* good Works only, ſuch as Alms, *&c.* which a good Man before his Juſtification may have no Opportunity to diſcharge. And you may pleaſe to obſerve, that the Article itſelf countenances this Interpretation, ſpeaking of ſuch *Works* by which a *lively Faith may be as evidently known, as a Tree is by its Fruits*. Theſe muſt be outward ones, ſuch as can appear to Men.— All this may be acknowledged without any Prejudice to the Suppoſition, that the *inward* good Works, ſuch as Repentance, Patience, Hope, Love, and many others, are previous Conditions of our *Juſtification*.

2. This Article may be underſtood in another Senſe. As God ſees the Heart of Man, whenever he finds a Change wrought therein, and the Sinner ſincerely reſolved,

by

by the Grace of his Holy Spirit, to leave his evil Courſes, and to lead a new Life of Piety and Virtue, He may be pleaſed to juſtify, *i. e.* to pardon, and accept him to his Favour; though as yet the Man cannot be ſuppoſed to have fulfilled any of his Reſolutions, nor even to be certain of his own Sincerity. And ſuch a one's Condition muſt be owned to be ſafe, ſhould he be taken out of this World before he has Opportunity to fulfil them. Inaſmuch as *good Works* would have ſprung out of ſuch a true and lively *Faith*; ſuch *Works* as are moſt *pleaſing and acceptable* to God in *Chriſt*; and the very ſame which God *had always ordained*, that Men *ſhould walk in*. Such appears to have been the Caſe of the Thief upon the Croſs; and of all new Converts to Chriſtianity, who may die ſuddenly after Baptiſm. Nay, this is all we can ſay in favour of a Death-bed Repentance.

But neither will this be any Objection againſt the Point I have been endeavouring to inſtruct you in. Many good Diſpoſitions, which muſt be thought good Works, are alſo here ſuppoſed to be previouſly neceſſary. Conſider ſeriouſly and truly, what is implied in this Change of Heart. Is not the Love and Fear of God, a perfect Contrition and Repentance, Prayers for Pardon, and Reſolutions of living better? And if

no more is then required to *Juſtification*, the Reaſon is, becauſe no more could in ſuch Circumſtances be performed. For other Duties, were it poſſible then to practice them, would have been equally neceſſary Conditions.

There are ſome other Ways of explaining this Article, which learned Men have given. Some have underſtood by *Juſtification* here, *Grace* in general: and in this Senſe there is no Difficulty; all being ready to own, that all *good Works* muſt follow *Grace*.— Another Senſe is, that as *Juſtification* certainly commences ordinarily in Baptiſm, which in our Church is moſt uſually adminiſtred to Infants; conſequently all *good Works* muſt be ſubſequent to it: or in the Caſe of Adults, that all *good Works*, which are properly *Chriſtian* Works, muſt be after Baptiſm, *i. e.* after the State of Juſtification is begun.

Every one of theſe Opinions is more likely to be the true one, than that, which excludes all *good Works* from being Conditions of our *Juſtification*; which overturns their Neceſſity at once: and is directly contrary to numberleſs clear Paſſages of our Liturgy, Articles, and Homilies; wherein this Neceſſity is ſuppoſed and inſiſted upon. I would not determine which of the Senſes is the moſt juſt and proper; but I would

would obſerve to you from the very Variety of them, that there is an acknowledged Difficulty in the Clauſe. And I leave you to think with yourſelves, whether the Doctrine and Meaning of our Church be more eaſily known from the Interpretation which your Teachers have given of this one Clauſe, (which is alſo capable of ſo many other Interpretations) rather than from many clear Paſſages, or from the whole Tenour and Deſign of her Offices. Ought not theſe to be our Rule, by which we ſhould explain one obſcure Sentence?

My good Brethren, I truſt, I have now ſhewn ſufficiently, how much you have been abuſed by hard Words, and vain Pretences. And truly it would be very eaſy to ſhew, that our *Reformers* in their other Writings acknowledged the Neceſſity of *good Works*, in the ſame Senſe in which we contend for them. And they who ſet them aſide *as Conditions*, are really not the Followers of our eminent Divines, but rather of *Owen*, *Jacomb*, *Sheppard*, *Bunyan*, and others of that Stamp and Character.— But a Multitude of Citations would not be conſiſtent with my intended Brevity, and therefore I paſs to another Point.

Of

Of the Operations of the Holy Spirit.

WITH regard to this Particular alſo, you have been very groſsly and may be fatally deluded. If you have been made to believe, that the Neceſſity of the Aſſiſtance and Concurrence of this Bleſſed Perſon is not taught in our Churches, both you and we have been very ill uſed. But we own, we cannot go the Lengths which your Teachers have here run into. And if you will coolly and impartially weigh the following Conſiderations, I think, we may ſubmit it to yourſelves, whether you have any Reaſon to blame our Conduct, or to leave our Churches, on this Account.

You cannot but be acquainted with the Diſtinction between the *extraordinary*, and more common and *ordinary* Aids of the *Holy Ghoſt*. The firſt comprehend immediate Inſpirations, by which GOD reveals ſome particular Truths or Articles not known before: and miraculous Powers; by which He enables the Perſons, whom He honours with ſuch Revelations, to declare them to the World, and to prove that He has ſent Them to declare them.—The others contain the Renewal of our Liberty, the Graces of Sanctification and Adoption conferred in Baptiſm, as well as good

good Motions, Comforts, and Aſſiſtances vouchſafed afterwards. Theſe two Kinds are very diſtinct, and ought never to be confounded. They are ſeverally granted, in proportion to the Neceſſities of the World. Before Chriſtianity was ſufficiently planted and eſtabliſhed, and while it had all ſorts of Diſcouragements, Prejudices, and Perſecutions to ſtruggle with; the *extraordinary* Gifts were wanted, and accordingly vouchſafed. But when our Religion had been ſufficiently proved, and had gained a Settlement in the World, theſe were no longer neceſſary; and accordingly ceaſed. — The others, the *ordinary* Gifts, being always neceſſary in every Age of the Church, and to every particular Chriſtian, GOD has promiſed to continue them to the End. — It is plain then, that whatever Claims or Pretences may be made to *extraordinary* Revelations, we are to give no ſort of Credit to them, unleſs they are proved by Miracles. It would be great Weakneſs, as well as great Preſumption, to do ſo. Even when GOD vouchſafed theſe Gifts to his Apoſtles, He did not require, that they ſhould be believed on their bare Words, but furniſhed them with Miracles to juſtify their Commiſſion. And much more therefore ſhall we now demand the ſame reaſonable Satisfaction of the Truth of ſuch Pre-

Pretences, whenever made; as we have much leſs Cauſe to expect or believe, that ſuch extraordinary Favours will be now vouchſafed. Aſſertions in this Caſe, how confident, how repeated ſoever, ſignify juſt Nothing.

Here therefore, are two Things for you to conſider. 1. Whether your Teachers have not ſpoke and acted as if they pretended to theſe *extraordinary* Gifts. 2. Whether they have given you any ſort of Proof, that they have actually received ſuch. No one, who has read their Journals, can doubt of the former Fact. You cannot but be convinced, that they have very frequently laid claim to *extraordinary* Communications, Directions, Calls, *&c.* And there is Reaſon to fear, that many ignorant, well-meaning People have been thus ſeduced. They have talked in the Style of Apoſtles, and as if they had been immediately commiſſioned to preach thro'-out the whole World; or rather to revive and recover the Knowledge and Practice of true Chriſtianity, which had been in a manner loſt and extinguiſhed. All this, if they cannot evince ſuch Commiſſion by Miracles, is downright *Enthuſiaſm*. And yet, far from doing ſo, when they have been called upon for this Proof, or preſt in Diſpute to explain themſelves, they have then pretended only to

a common *ordinary* Commiſſion and Aſſiſtances.

And is not this plainly contradicting and condemning themſelves? Will theſe Powers and Gifts juſtify the Language they have frequently uſed? No, my Brethren, in no wiſe. Theſe Powers and Gifts your Pariſh Miniſters have received, as well as they. But they dare not talk in ſuch Language, leſt they ſhould deceive you into an Opinion, that they have been more particularly and eminently favoured from Heaven. We beg you to conſider, that Religion is a ſober, reaſonable Service, a Work of the Underſtanding and Judgement, as well as of the Heart and Affections: and that you are not to follow any one on Account of his confident Boaſting or Pretences, but may and ought to *try the Spirits*, examining into his Pretenſions; and if he cannot produce his Proofs of theſe, to turn from him as an *Enthuſiaſt* and *Deceiver*.

And as to the common *ordinary* Operations of the Spirit, you have here likewiſe been much deluded. You have been taught, that the Grace of *Juſtification* is conferred on Believers in a ſudden, inſtantaneous, irreſiſtible manner: and that we muſt judge of this, as well as of our *Regeneration*, by ſenſible Impulſes, Impreſſions, Ardors, Extaſies, which we feel within us.

Theſe,

These, we are convinced, may proceed from very different Causes, and are therefore not to be depended upon. Scripture does not any where promise them, or lay any stress upon them. Bad Men may know them, good Men may want them. They are therefore no Signs or Marks of the Spirit. The sure Way of knowing that we have received this, is of a very different Nature. If you are sincerely desirous of learning and doing GOD's Will; if you truly love, and fear, and obey Him; you may be fully assured, that you are in a State of Grace and Favour, that your Sins are pardoned, and that you will be finally justified and everlastingly rewarded by Him; on Supposition that you continue to your lives End in doing so. These are the true Feelings, the Experience of the genuine Fruits of the Spirit, enumerated by St *Paul*; which may be entirely relied upon as certain Proofs, that we have received the Spirit. No others can be either defended or explained: though there never was any *Enthusiast* who did not pretend to the other Sensations. — I might here shew, that even your own Writers, when they have treated these Points more coolly and considerately, or been vindicating themselves, have contended only for the Feeling, *i. e.*

the Conſciouſneſs of our Virtues, have allowed the Precariouſneſs of all other Impulſes: or at leaſt have pleaded for the divine Original of theſe, merely from their leading to Piety and Goodneſs.

Do not therefore ſuffer yourſelves to be any longer deceived in theſe Matters. You may be perſuaded, that you were *regenerated* and *born anew* in your *Baptiſm*; you may know that you are *juſtified*, or admitted to Mercy and Favour, and intitled to everlaſting Happineſs; not only by having been baptiſed, but by living in an honeſt Diſcharge of your Duty, and in an humble and ſincere Performance of the Terms and Conditions of the Chriſtian Covenant: and from hence alſo you may know that God has given you his Spirit, without which you could do none of theſe Things. If this be your Caſe, you may be comforted, have Peace in your Mind, and *rejoice in hope of the glory of God*, whom you thus love. But if you be otherwiſe minded, let no ſenſible Feelings or Extaſies flatter you into a falſe Security: or tempt you ever to imagine, that you have *received* the *Spirit*, that you are *Juſtified*, or that you *love* God. Remember, that it is the *keeping his Commandments*, which the Scripture has made the expreſs and infallible Mark of our doing ſo.

Ano-

Another Error, which you muſt guard againſt, is the ſuppoſing the Helps of the Spirit to be *Irreſiſtible*, that our Wills are violently over-ruled by his Grace, and therefore that we have nothing to do but to wait for this. Whatever Opinions are inconſiſtent with the Suppoſition of our Liberty, cannot but be ſubverſive of all Piety and Religion. For if we are not free, neither are we accountable as moral Agents; neither can we be ſubject to any Law; nor are, properly ſpeaking, Subjects of Rewards or Puniſhments. Free-will therefore is as neceſſary to be maintained as *Divine Grace*. And indeed, they are both very conſiſtent and reconcileable. And therefore St *Paul*, makes the divine Concurrence an Argument for our own Diligence. He exhorts and enjoins us to *work out* our *ſalvation with fear and trembling*; for this very Reaſon, becauſe *it is God that worketh in us both to will and to do*. If you aſk, how are theſe Things to be explained and accounted for? I anſwer, you have no occaſion to be any way troubled, though you cannot explain the Manner, how GOD works in and with us, how He renews our Liberty, or ſtrengthens us *by his Spirit* in the *inner Man*. You have his own Word for it that He does both. Your Duty therefore

is plain, both with regard to Faith and Practice. You are to believe, that you are *free*, and yet that this Freedom proceeds from *Divine Grace*; which alſo is farther vouchſafed to you in proportion to your Neceſſities, Infirmities, and Improvements. And you are to endeavour as ſtrenuouſly, as if you depended wholly upon yourſelves; and yet to diſtruſt yourſelves, to call always upon God for his Aid and Bleſſing by fervent Prayer, and to aſcribe all the Good you do to Him; as being conſcious that of yourſelves, (without his eſpecial Grace) you can do nothing, and that your *Sufficiency is of* God.

But perhaps it will be ſaid, that this is pleading for *Self-righteouſneſs*. This is a Word of late much uſed among you. Thoſe who oppoſe your Teachers in their Extravagancies, have been reproached with the Title of *Self-righteous*. But let me beſeech you, my Fellow-Chriſtians, not to be led away by mere Words. This, in particular, is one of doubtful Meaning. It may be underſtood of thoſe who preſumptuouſly depend upon their own *Works*, without acknowledging the Neceſſity of *Faith* in *Chriſt's Propitiation*, or of the *Grace* of God. And in this Senſe it is indeed a very bad Thing to be *Self-righteous*.

teous. But we are no way chargeable with it, who allow and rely upon both. — It may be alſo underſtood of thoſe who allow their *good Works* to be meritorious. But neither are we affected hereby, who renounce all Merit, who own the Imperfection of our beſt Services, and lament our Failures and Sins. How far they are in this Reſpect *Self-righteous*, who plead for *ſinleſs Perfection*, it becomes them to conſider. — Why then is this Title ſo often thrown at us? Is it becauſe we plead for the Neceſſity of our honeſt and ſincere Endeavours? But the Glory of all we aſcribe to GOD's Spirit. We have no Sufficiency, no Righteouſneſs, *as of ourſelves.* But we muſt be righteous *in ourſelves:* Or elſe *we ſhall all periſh.* In this Senſe, the Word *Self-righteous* implies nothing bad: and thus only can you charge us with being ſo. And would to GOD, that you, and we, and every one, were thus truly and unfeignedly *Self-righteous*; *i. e.* that we would all ſtudy, thro' the bleſſed Aſſiſtance of GOD's Grace, to be humble and penitent, pious and devout, ſober, juſt, and charitable. Then only may we be aſſured of an Intereſt in *Chriſt*'s Righteouſneſs; that we ſhall receive the Benefits He has procured for us; that we

ſhall, for the ſake of his Merits, be graciouſly accepted by our *righteous Lord*, who *loveth* this *Righteouſneſs:* and be finally and gloriouſly rewarded by Him.

And thus, my Brethren, have I ſet forth, in the plaineſt manner, my Sentiments on theſe important Points. And I think I may appeal to yourſelves, whether they are not conſiſtent with Truth and Godlineſs: and whether you have not been miſled concerning them. Be therefore ſo much your own Friends, as to take them into your cooleſt Conſideration. Examine what has been ſaid carefully: and if you find it agreeable to Scripture, as I truſt you will, be not led to reject or deſpiſe it. Let not your Teachers hinder you from reading theſe Papers impartially. Should they endeavour to do it, you may remember, that this is itſelf a Sign that they are in the Wrong; that they dare not truſt you to examine and conſider the Particulars objected to them, but would be implicitly believed and regarded by you. But I hope you will refuſe to be thus led blindfold. At leaſt hear and judge both Sides. They ought to allow you this Right and Liberty. — What has been offered deſerves to be well weighed; nor ſhould be ſet aſide, before you are convinced it is wrong and unreaſonable.

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If I have vindicated our Clergy, and compared them with yours, you muſt not take this amiſs. Theſe have by their Boaſting and Cenſures compelled me to do this: and it was impoſſible to undeceive you without doing it. For indeed my Motive was not ſo much a Regard to our regular Miniſters, as to Yourſelves; my Deſign was not ſo much to do Juſtice to them, but (GOD is my Witneſs) to ſecure and promote your preſent and everlaſting Welfare.

I bear you *record, that you have a zeal of God*; *but*, my Brethren, it is *not according to Knowledge*, or Judgement. Were your Eyes once opened, would you once without Affection or Prejudice conſider the Points wherein we diſagree, I ſhould hope, that you might approve the Soundneſs of our Doctrine; and acknowledge, that nothing really conducing to Edification is neglected to be taught among us. Nor can I ſuppoſe, that you would ſtand out againſt Conviction, or perſiſt in what you cannot vindicate, in what you muſt acknowledge to be erroneous and blameable.

Let me remind you of the Progreſs of *Methodiſm* ſince its firſt appearing. This alone ſhould perſuade you to retreat in time. How are your Teachers altered from what

they profeſſed at firſt? A peculiar Strictneſs and Regularity; a decent Obſervance of the Rules of our Church, were what they then deſired to be diſtinguiſhed by: And then many good Men countenanced and approved of them. And had they continued to have acted ſo, no ſerious Perſon could have blamed them. They were then allowed our Pulpits and Churches on any Occaſion. But it was not long that they kept within theſe Bounds. This Spirit of Modeſty, and regard to Order and Decency, ſoon forſook them. Being admired and followed, they became vain and conceited. Hence they proceeded to open Cenſures and Contempt of their Brethren. General Charges againſt our Clergy were publiſhed, as if they neglected to teach true Chriſtianity. At laſt, theſe were obliged to deny them the Uſe of their Pulpits, unleſs they would be content to have their People perplexed with intricate and dangerous Doctrines. This opened their Mouths ſtill wider; and made them more loud and furious in their Accuſations and Railings. They alſo made the moſt preſumptuous and unwarrantable Pretences to *Divine Communications*, and *Directions*; ſuch as no common Aſſiſtances of God's Spirit, nor the ordinary Call to the Miniſtry could

could juſtify. — However, they were not haſtily given up. Several Things were written to reclaim them. Some of the higheſt and moſt conſiderable of our Clergy pointed out their Errors with all poſſible Meekneſs and Temper. — What did all theſe produce? Sawcy and petulant Anſwers; freſh Bitterneſs; more arrogant Boaſting; more uncharitable Revilings. At laſt they broke out into ſtill worſe Extravagances. Our Churches being by this Time, and on theſe Accounts, generally denied them, they ſeized a Pulpit or two without Leave: and at laſt, in Defiance of the Law, exerciſed their Miniſtry in Fields and Commons, and other unlicenſed Places. They likewiſe ſet aſide and altered * the Liturgy at their Pleaſure, and made uſe of *extempore Effuſions* of their own in the Publick Worſhip of GOD: and in this they have perſiſted, in Contradiction to their *Subſcription* to *The Book of Common-Prayer* at

* Particularly, in the Adminiſtration of the *Lord's Supper*, wherein at the *Diſtribution* of the *Elements*, the Cuſtom of ſome of them is to pronounce only the Words, *The Body of our Lord Jeſus Chriſt*, and *The Blood of our Lord Jeſus Chriſt*; leaving out the Remainder, of what the Rubric of our Liturgy expreſsly preſcribes to be ſaid by the Miniſter, when he *delivereth to any one* the *Bread* and *Cup*.

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the Time of their *Ordination*, whereby they engaged in the moſt ſolemn Manner to "*Uſe the Form in the ſaid Book preſcribed in* "*the Publick Prayer, and Adminiſtration of* "*the Sacraments, and none other.*"

When they had preſumed to go theſe Lengths, it is no wonder, they ſhould take the Liberty to condemn thoſe excellent Writings, *The Whole Duty of Man*, and Archbiſhop *Tillotſon*'s *Works:* nor that they ſhould afterwards fall from one Error to another, and divide among themſelves in Points of the laſt Moment, as in Fact they have done. Some of them have ſince run about the Country Teaching and Exhorting, without any Orders or Authority, Learning or Judgement; diſtreſſing the Minds of poor, ignorant, well-meaning People; throwing ſome into Deſpair, others into Preſumption, and many into Madneſs. Some have hereby been expoſed to all the Perplexities of *Calviniſm*; others have been led away by the extravagant Opinions of a Set of People, who call themſelves *Moravians.*

This is a true, though a melancholy Account. And can you look back on all this, and believe it proceeds from the Spirit of GOD, the Spirit of Truth and Order, of Love and Unity? Review all theſe Conſequences;

ſequences; lay them ſeriouſly to Heart: You muſt ſure allow it high Time to ſtop and retreat.

It is out of no perſonal Diſlike or Ill-will to any of theſe Men, that I have thus laid open their Proceedings. It is for your ſakes, my Brethren; to induce you to withdraw from them, before Things grow more deplorable. I could wiſh they themſelves would conſider the Danger of their preſent Sentiments and Method. I am ſure, they are greatly concerned to join with me in adviſing you to return to your Duty, and indeed to ſet you a Pattern and Example. But ſuppoſing that they ſhould obſtinately perſiſt in their Errors and Irregularities (which GOD forbid) yet this will be no Excuſe for you to follow them any longer.

You muſt not form an Opinion of them from the great Zeal they expreſs, or the great Pains they take, in going about the World, and preaching their Doctrines. This, I doubt, has made many of you admire and follow them. Whatever be the true Motives of this Behaviour, (for I will not accuſe them of any bad or ſiniſter ones) this is no juſt Rule for your Judgement. If their *Speech* be not *ſound*, and their Practices regular, all their Induſtry and Labour will

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not juſtify your going after them; will not prove the Truth of their Pretences; will only enable them to do the greater Miſchief. Their Doctrines I have already diſproved. I will now conſider their Practice. And, believe me, Religion is beſt propagated in a regular Way. It was not without very great Reaſon, that Pariſhes were founded, and Men placed in ſeveral Diſtricts. The Appointment of Miniſters to the Care of their reſpective Bounds, is as old as Chriſtianity. *Titus*, you read, was *left* by St *Paul* in *Crete*; who was alſo to *appoint Elders*, or Prieſts under him, *in every City*, to miniſter to the Chriſtians therein. *Timothy* was ſet over *Epheſus*; and others were fixed at other Places. And though the Biſhops and Clergy of one Place frequently received others to their Communion, nay *gave them the right hand of Fellowſhip*, as a Teſtimony of their preaching the ſame Goſpel; yet I do not remember any Inſtance of a Miniſter, after the Apoſtles, who ever ſo pretended to any unlimited Commiſſion to preach throughout the World, as to break in upon the Provinces intruſted to others, and to draw away their People after them, under Pretence of Neglect or Inability in thoſe others, or on any other Account. And I am perſuaded, that if any ſuch Inſtance

ſtance had then happened, he would have been oppoſed and withſtood by the regular ſettled Paſtors of thoſe Times, as a proud contentious Man: and this univerſal Liberty would have been condemned, as making unlawful Inroads on the original Appointments; as being deſtructive of Peace, Regularity, and Order in the Church; and tending to introduce the dreadful Evils of Confuſion and Enthuſiaſm.

This then being the Caſe from the Beginning, you are to conſider, that the Pains your Preachers have taken in preaching up and down the World, without any particular Deſignation, (breaking in upon the Provinces of others, and inveigling or ſeducing their Flocks from them) ſhould be ſo far from recommending them to you, that it is in itſelf very blameable: and would have been eſteemed ſo in the firſt and pureſt Ages of Chriſtianity. Think therefore whether you ought in the leaſt to countenance them; whether in doing this, you do not real Diſhonour to Religion, and hurt the Order and Peace of the Church.

Let me caution you againſt one Art of Deluſion, which they have frequently practiſed; I mean, the applying to you in all manner of tender, wheedling Expreſſions. They write to you, and of you, as the dear-

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eſt Children of GOD, the precious Lambs of *Chriſt*. This is laying hold of your Affections, inſtead of applying to your Reaſon. The End and Deſign of it is to keep you biaſſed and prejudiced toward them. But you ought to be upon your Guard againſt all ſuch Inſinuations; which are not only apt to prevent your making a juſt and proper Enquiry, and judging impartially, but have a further ill Tendency to puff up your Minds, and to inſpire Contempt of others, of whom they uſually ſpeak in a very different manner. Though Flattery and Fawning be too generally ſucceſsful, as being an Application to the ſoft and weak Parts of our Nature; yet all wiſe Men know, that it is much to be ſuſpected, as ſeldom coming without ſome ill Deſign.

I cannot therefore, I dare not, uſe any ſuch Appellations. And yet, if I know my own Heart, I have no other End in writing this Addreſs but your Good. Receive it therefore as it is meant. In the preſent Caſe, ſurely, the Clergy may be believed, when they ſay, *they ſeek not yours, but you*. We are very ſenſible, that the Generality of you are poor. Nor can we expect or deſire ſuch Contributions from you as you have of late paid; to whom, or to what Purpoſes, we do not pretend to ſay; but certainly on account

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of your being admitted to the *Meetings* or *Aſſemblies* of your preſent Teachers.

But this reminds me of another Piece of neceſſary and wholeſome Advice. That you would honeſtly and diligently attend to the Buſineſs of your ſeveral Stations and Callings, and labour to provide for yourſelves and Families. While you do this, you are ſerving your Creator, as well as yourſelves and the Publick; and if you neglect it, your good Intentions will not be ſufficient to excuſe you. Your Duty to GOD ought indeed to have the firſt and chief Place in your Thoughts and Affections: nor ſhould any Buſineſs tempt you to neglect it. But there is no ſort of Neceſſity or Occaſion, that this ſhould ſet aſide a juſt and prudent Application to our reſpective Trades and Callings. I am ſorry to ſay, there have been ſeveral Inſtances of this known among you. Some have deſerted their Buſineſs, and ſome their very Country. How far this may have been owing to the Principles or the Inſtructions of their Teachers, I cannot ſay. It is certain, that it has been a Conſequence of the prevailing of *Methodiſm*. And nothing can be a more deplorable Injury to Society, than the taking the Poor off from their Labours, or the indiſpoſing them in any reſpect to go thro' them. Let me therefore guard you againſt

againſt ſo pernicious an Error, by perſuading you, in whatever Way or Rank Providence has placed you, to mind your Buſineſs, to be induſtrious and hearty in the Diſcharge of it: and then contentedly and chearfully to wait for Succeſs and Bleſſing from Almighty GOD.

From this Article of *Buſineſs*, I proceed to add a Word or two concerning *Diverſions* and *Pleaſures*. And here, my Brethren, I much commend you for avoiding and abſtaining from all ſuch as are vain, wicked, dangerous, hurtful, or imprudent. You muſt not imagine that we contend for, or can allow, any ſuch. But then, there are other Diverſions, which are both innocent, and ſometimes proper; which contribute both to the Health of the Body and to the Vigour of the Mind, and which ſeem to be intended by GOD, to enable us the better to return to the Cares or Fatigues of Buſineſs. Theſe ought not to be condemned: nor ſhould any wiſe or good Man be cenſured for a moderate and ſeaſonable Uſe of them. You have therefore been much miſled, when you have been taught to reject all ſuch, and to take no Pleaſure in any thing but your Duty. This, we own, gives a good Chriſtian the higheſt and moſt unſpeakable Joy. But as we

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are at preſent formed, it cannot be doubted, that a perpetual Attention to Buſineſs and Duty, without ſome Interruptions and Relaxations, cannot be long ſupported; that our Faculties will require ſome other Refreſhment, or otherwiſe become weak and feeble, and unfit for their ſeveral Offices. You need not therefore always, and indiſcriminately, refrain from all Diverſions. There are ſeveral, which you need neither be aſhamed nor afraid to partake of; which will eaſe the Body, and unbend the Mind; which will prevent your growing melancholy, inſpire Chearfulneſs, conduce to your Improvement, and make you capable of going thro' your Buſineſs and Duty with more Life and Spirit. And all the Caution which you need take in this Reſpect, is, not to engage ſo far in any Diverſions, as to let your Thoughts and Deſires be too much fixed upon them; not to ſuffer them to ſet aſide any thing neceſſary; not to ſpend too much Time, or too much Money, in the Purſuit of them. A right Choice being made, and theſe Rules obſerved, they may do much Good, but can do no Harm. Religion being intended to advance our Comfort and Happineſs, needs not wear a melancholy Garb, nor aſſume a forbidding, diſcouraging, unnatural Appearance. Nor ought

ought any one to put you under more Reſtraints than the Law of GOD has done, either for a *Shew* or *Proof* of your having more Religion, than thoſe have, who do all they can to *walk in all the commandments and ordinances of the* Goſpel *blameleſs*.

I leave you to conſider this; and perhaps your Minds may ſo be delivered from unneceſſary Doubts and Scruples. However, if you ſhould be determined to avoid all Diverſions whatever, remember, that this is Matter of Inclination and Choice, but not of Duty; that you are never the wiſer or the better Chriſtians for thus avoiding them; and that you cannot without great Uncharitableneſs accuſe or cenſure any other Perſons, who continue innocently and prudently to partake of them.

Having now conſidered the Points I intended to lay before you; nothing remains, but to conclude with a moſt affectionate Exhortation. Though I hope you are not quite *alienated* in your Minds from us, yet you have been too long *eſtranged* from the Generality of your Fellow-Chriſtians, and eſpecially prejudiced againſt thoſe who are *appointed* to *watch* and *rule* over you; *whoſe hearts deſire and prayer to* GOD *for* you *is*, that you *may be ſaved*; and who beg to be *remembered* and *conſidered* by you,

you, as they that are to *give account* unto the great *Shepherd, and Biſhop of your ſouls.* Many of you have entirely left your Pariſh-Churches. Others, when they have repaired to them, have come too much prejudiced to receive due Benefit from the Doctrine there delivered. Theſe Prejudices have been artfully inſtilled into you. Some of you have been known to complain, that we are fed in our Churches with nothing but Huſks and Chaff: and that the Doctrines of Salvation through *Chriſt Jeſus* are not taught therein. Your Miſtakes and Ignorance in theſe Matters, I have endeavoured to remove and correct. The true Notions concerning the chief Particulars in diſpute have been laid before you. Judge but coolly and fairly, and you muſt be convinced, that nothing can be more falſe and injurious, than the Charges and Reflections which have been raiſed againſt us on this Occaſion.

Let me therefore call upon you, my Brethren, in the Name of GOD, to return to the conſtant Communion of the Church, to diſcard thoſe Errors, by which ſo many have been perplexed: and to leave thoſe Teachers who have hitherto deluded you with vain Pretences. Come, as moſt of you did heretofore, to your Pariſh-Churches

es conſtantly and ſeriouſly, with humble, open, and unbiaſſed Minds: and then you will be moſt effectually ſatisfied, that true Chriſtianity is inculcated therein, and that every Article and Duty of it are, by turns, vindicated, proved, explained, and preſſed upon the Conſcience. Nothing can be more becoming and commendable in you, than a Concern for the *One Thing needful*, your *everlaſting Salvation*; and GOD forbid I ſhould go about to leſſen it. A true Senſe of the Guilt and Danger of Sin, as well as a right Belief of GOD's Love to Mankind, in ſending his Bleſſed Son to redeem us, are what you may hear among us almoſt continually inſiſted on: and we deſire nothing more than to improve, and confirm you in *Grace*, and in the *Knowledge of our Lord and Saviour Jeſus Chriſt*: So that you may *grow* in *both*, and bring forth the Fruits of *both*, in an holy and pious *Converſation*, and a regular Practice of your Duty both to GOD and Man; that you may finally *eſcape the Wrath to come*, and receive the Reward of Honour, Glory, and Immortality.

I once more affectionately beſeech, and from my Heart intreat you to conſider very carefully what has been ſaid. And may *the Lord give you a right* Judgement and *Underſtanding*

derſtanding in all things: and *bring into the Way of Truth all ſuch as have erred and are deceived.*

Believe me to be, tho' unknown, and reſolved to remain ſo,

MY BRETHREN,

Your ſincere and faithful Friend,

and Servant in our Lord JESUS,

A.B.

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